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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ORIGINAL SERMON,

BY L. L. SADLER.

Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Eph. iv, 8.

The ostensible object of the Messiah in all his public ministrations, was to conciliate the alienated affections of mankind, enlighten their understandings, improve their hearts and reconcile them to God.

The temper of his soul, the pacific disposition of his mind—and the deep sensibility of his nature, suitably qualified him for engaging in the holy enterprize with becoming zeal and assiduity. His character was distinguished for all that is amiable and lovely. All those ennobling principles of intellectual greatness—all those milder virtues of philanthrophy, benevolence, and humanity, which give dignity and excellence to man, were ever conspicuously manifest in the person of Jesus Christ. He was mild, but resolute and determined; and was ever characterized for his disinterested devotedness to the welfare of the human species. Inspired to action by the purest and holiest of motives, he united all his energies and efforts in the noble and magnanimous enterprize of securing to the world, order, harmony, and righteousness; an attempted achievement that has given him the appropriate title of "Prince of Peace."

Such were the circumstances pertaining to the state and condition of the moral, political, and religious world when Jesus of Nazareth appeared in Judea, it become absolutely necessary to introduce a new system of things, and to correct many of the absurd notions and false doctrines that had obtained among men, in order to effect a reformation and accomplish the object of his wishes. And such is the rigid tenacity with which mankind adhere to educational prejudices, and traditionary notions, in introducing and establishing the sublime doctrine of gospel truth and grace, Jesus had many difficulties to encounter, many obstacles to remove, and a mighty opposition to stem. But in promoting and defending his cause, he did not raise the secular arm. His weapons were not carnal, but of holy, heavenly mould. He fought not for earthly power or aggrandizement. A nobler motive inspired his soul, and nerved his arm. His warfare was spiritual—a contest of principles—a war in doctrines and ethics. He labored for truth and contended for righteousness. Though the messenger of peace—though his object was the demolition of the partition walls that separated mankind into various distinct classes—though his kingdom was from above, and all his exertions tended to convert "the sword into a ploughshare, and the spear into a pruning hook;" yet such strife, and hostility, were created by promulgating the great principles of Christianity, that he is often represented in his official capacity as a warrior a chieftain, a hero, a conqueror.

The Jewish Prophets, inspired with a knowledge of the future, saw in prospect the success that would attend the victorious arms of the Nazarine Reformer; and frequently made mention of his final triumph in the achievement of a universal conquest over all opposing powers. Jesus himself, knowing well his ability to achieve the benevolent objects of his mission, and the power of truth, when simplified and made manifest to the understanding, in overcoming the deceptions of error and delusion of sophistry, bore witness that he should eventually secure the affections of mankind, attach them to his cause, and make them willing subjects of his reign. So that notwithstanding the arduous exertions to prevent the advancement of his benign, his heavenly and glorious doctrine he should yet progress onward in rapid strides, until the isles should wait for his law and the whole world become votaries to the Gospel of peace. The apostles too, having the most confident assurance that their Divine Master would succeed in conciliating the affections and feelings of mankind, and in bringing them all to bow before the august majesty of *truth*, frequently made mention of the glory that should encircle the brow of the immortal king Jesus when all worlds should be subdued unto him, all enemies be put under his feet, and all nations salute him king, and crown him Lord of *all*. And believing that the principles he advanced and faithfully maintained even unto death, would eventually obtain a universal acknowledgement, they frequently notice him in the light of a conqueror, going forth from conquering to conquest, bringing his foes to submit to his laws, and to yield allegiance to his government.

The text, to which your attention is now invited, was evidently spoken in reference to military exploits, to the celebration of successful adventures in war. When a renowned conqueror among the Romans subdued a province, overcome a rebellious host, or obtained a decisive victory over some potent enemy, if he were allowed the honor of a Triumph in celebrating the signal achievement, he was placed in an elevated chariot, that he might be easily and readily perceived by the admiring crowds that attended the festivities of the public entertainment. "He ascended up on high," and received the praises and plaudits of the assembled spectators.

Usually on such occasions the victor led bound behind his magnificent car the conquered Kings, Princes, and Generals, to grace the trophies of victory, and give additional splendor to the public exhibition. This is denominated, "leading captivity captive." Captivity is another name for slavery, bondage, vassalage. The Kings, Princes, and Generals, taken captive by the successful chieftain, may be supposed to have exerted a despotic domination over others, whom they had reduced to a state of slavery and servitude. And as it is to be understood that the triumphant conquerer is now to release their minions from tyranny, so, in leading behind him the cause of such vassalage, he leads "captivity captive."

Again, before the triumphal procession is formed, those that grace the public exhibition are brought in chains unto captivity, subjected to the mercy, or cruelty of the triumphant victor. They represent emphatically "captivity," and when bound and led in triumph at the celebration of a successful enterprize, it is appropriately said of them, they are "captivity led captive."

While the Hero passed along the way at the grand entertainment, it was common for him to throw money, trinkets, clothing, and other valuables among the crowd of spectators, as a mark of generosity and benevolence. And as the celebration of military achievements was but the celebration of the triumph of the Roman arms, and of the extension of her laws, the presents and gifts bestowed were received in the name of the Government by the chieftain who distributed them, and dispensed as a token of clemency and benevolence; exhibiting the admirable character of the national policy and principles of jurisprudence.

Our text seems to have been borrowed from the 68th Psalm, which differs a little from it in phraseology but not in sense. This scripture presents the character of the Savior in the most engaging dress, and clearly expresses the nature of his benevolent disposition. Saith the devotional Psalmist, "the chariots of God are twenty thousand; even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended up on high; thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. He that is our God, is the God of salvation, and unto God the Lord belong the issues from death."

It is well known to every one who is familiar with the Scriptures, that the *legal* Dispensation including its rites and rituals and sanctuary services, was typical of that scheme of gospel grace which was to obtain under the reign of the Messiah, and shadowed forth the principles of that economy in a peculiar manner. Hence the writings of Moses and the Prophets abound with allusions to the kingdom and government of Christ which they beheld in prospect rising in majesty and strength, greatness and glory, and absorbing all other kingdoms and dominions, and subjugating the world to the righteous sceptre of Prince Immanuel.

And although the Psalm containing our text is supposed to have been composed on the removal of the ark of the Lord to the place appointed by the king for its deposit, yet, as David often makes mention of the Seed who should one day sit upon the throne of Israel and bless the people with spiritual blessings in heavenly places, I know of no reason why the paragraph just read in your hearing, may not apply to things pertaining to the reign of the Messiah, as well as any other paragraph contained in the communications of the sweet singer of Isarel. Indeed, how all that is expressed in the Psalm before us can be made to apply to the removal of the ark, is not readily determined. And if we take into consideration the fact, that the mementoes of the *first* Covenant were deposited and preserved in the ark, we shall perceive that association would naturally lead the devotional Psalmist to contemplate the *grace* that was kept in reserve to be made manifest in due time, at the appearing of Jesus Christ in his kingdom. For the sacred things of the Tabernacle were emblems of good things to come, and figuratively represented what was afterward to obtain at the introduction of a new system of religious service and worship.

But let the true import be what it may, as the apostle has accommodated it to an application to he resurrection and ascension of our Lord, and to the gifts and graces of the gospel covenant, we shall be justified in using it in this sense likewise.

According to the phraseology employed by the Psalmist, we are instructed, that "when he ascended up on high, leading captivity captive, Jesus *received* gifts for men, even for the rebellious, that the Lord God might dwell among them." When a rebellious province that had revolted from the government before acknowledged, was again subdued and rendered submissive; and such a conquest was celebrated in *triumph*, (if they wished to secure a voluntary allegiance of the people,) gifts of money, spoils of war, and other valuables were distributed among the rebellious captives by the heroic conqueror, in order to secure their attachment and conciliate their affections. And often such chieftain, as a reward for his signal services, was appointed to the chief magistracy of the conquered province; and afterwards dwelt among the vanquished, who became the loyal subjects of his administration.

That the apostle alluded to a military *triumph*, and to the distribution of gifts and presents among the people attending such an entertainment, will appear obvious by paying attention to the context. To some he says, "he gave apostles, to some prophets, to some evangelists, to some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The sentiment here expressed, supposes that all the children of men had alienated themselves from their lawful sovereign, and revolted from his government; and that he who descended from above, had laid the foundation and adopted the requisite means for securing their return to allegiance; for which he was permitted to ascend the triumphal chariot and distribute gifts among the people, that by proffers of kindness he might induce them to voluntarily surrender themselves subjects to that law they had foolishly rejected and contemned. And in view of their final subjection and reconciliation unto God, the apostle represents them as growing up in him in all things who is the head, even Christ; and as fitly joined together and nicely connected by which every joint supplieth, according to the effectual working in the measure of every part, so as to constitute a perfect man recognizing Jesus as the *head*.

Thus the text taken in connection with the paragraph in the Psalms from which it was borrowed, is replete with the consolations of the gospel; and developes the character of God, the character of Christ, the object of the Messiahship, the success of Jesus in his spiritual campaign; and comprises all the gifts and graces, hopes and privileges, promises and blessings, pertaining to the everlasting covenant of peace. And your attention is solicited while we notice some of the prominent features of the sublime subject before us.

Previous to the advent of Jesus Christ, the human species were enveloped in mental darkness; and ignorance, superstition, and delusion pervaded the wide world. Erroneous conceptions of the Deity and of the divine government obtained among men; and their actions comporting in a great measure with the sentiments imbibed, were cruel, and reprehensible. Ascribing to the being worshipped, the same propensities, passions, and desires; the same sensibilities, affections, and feelings they found attached to themselves, they were easily led to suppose that constant sacrifice of offerings, prayers, oblations, penances, divers ceremonies, and bloody rites would be well-pleasing in his sight, and serve to propitiate his favor and placate his indignation and wrath.

Superstition and credulity are handmaids of ignorance. Hence the unenlightened are easily duped by the cunning sophistry and fraud of designing men. And as there are ever an abundance of crafty intriguers who delight in preying on the unsuspecting and credulous, the ignorant heathen have been chained to the footstool of the *Priest*, made to bow at the shrine of delusion, and in base servility reverence the spiritual guides, who have pretended to propitiate the favor of the divinities adored, and secure to their deluded minions the protection of heaven.

Before the coming of the son of man, all conceptions of futurity were involved in mystery, and hid from mortal view. The philosopher had reasoned, the metaphysician had speculated, the physiologist had analyzed, but whether death was

"One long, eternal, unawakened sleep;"

Or the prophets, priests, and fathers dwelt in a country inaccessible to living mortals, it was impossible for them to disclose. Not one ray of light dawned around the dark night of the grave. All was shrouded in uncertainty, and they are represented as being without "God and without hope in the world," "all their life-time subject to bondage through fear of death." This ignorance, idolatrous worship, and subjection to priestly domination, is denominated a state of slavery. And Jesus being appointed as a messenger of heaven, "to give light to them that sit in darkness and in the shadow of death; to guide them in the way they had not known;" and instruct them in the mysteries of truth and virtue, is represented as giving *liberty* to the *captives*, and opening prisons to them that are bound.

Man was created subject to vanity and corruption. In his earthly constitution there were incorporated many propensities and passions, which seek gratification in indulgence. And such has been their influence in controling the actions of mankind, all have yielded in a greater or less degree to the delusive charms of temptation, and thus strayed from the path of virtue and rectitude, involving themselves in the *bondage* of sin and death.

Again, man was born to die. Of dust he was, and unto dust he must return. The relentless tyrant death marks him for his prey, and there is no escaping his dread power. He raises his brazen arm, the javelin is sped, and lo! the victim falls lifeless before him. And such is his rapacity, he will not cease his ruthless ravages until he has stripped the earth of its inhabitants and bound all percipient beings in the cold and silent grave, his loathsome prison. But rejoice ye nations! the Lion of the tribe of Judah has prevailed to open the seals, unloose the chains, and set the captives free.—He has conquered sin, death, and hell, and by the word of his grace triumphed over ignorance, superstition, and error. "He has ascended up on high, he has led captivity captive, and gave gifts unto men."

In speaking of Christ's ascension, and of his leading captivity captive, the apostle personifies death, and treats of the triumphant victory achieved over the ruthless despot. In this conquest, sin is also led captive; and her vassals are released from the galling chains of servitude, and that dire thraldom of wretchedness into which they had involved themselves. For as sin is ever committed in view of gratifying some earthly or animal passion, vice must necessarily be connected with a state of imperfection.—Hence, as the resurrection state is a state of immortality and incorruption, it is said of Christ, "in that he died once, he died unto sin; but in that he liveth, he liveth unto God."

There is no power so arbitrary, none so intolerant, none so presumptive and despotic, as the usurped authority of sin. Whoever becomes her servant loses his liberty, and with it his happiness. He has no freedom to act according to his pleasure. Afric's hapless sons driven to their daily toil by the lash of their taskmaster, are not greater slaves than he who is the votary of vice. If he has a disposition to do good, it is overruled with evil. The thing he would do, that he does not; and the thing he would not do, that he does; and he is eternally harassed by fears, and a consciousness of guilt and condemnation. And while the sinner is crying out, "who shall deliver me from the body of this death," he has the greatest reason to rejoice for the important and decisive victory achieved by our ascended Lord, who "has led captivity captive, and received *gifts* for men."

Prior to the crucifixion of Jesus Christ, and his noble achievement in bursting the bars of death, he communicated the glad tidings of the gospel to the inhabitants of Judea. But the sublime doctrine was not fully understood, until the holy spirit guided them into all truth, and enabled them to comprehend the length, and breadth, the heighth, and depth, and know the love of God manifested in the covenant of grace. Therefore, the *gift* of the gospel was dependent on the resurrection of Christ from the dead, and his ascension to the right hand of the Father.—For unless he "went away, the comforter would not come;" and the "Comforter" was requisite to acquaint them with the nature and character of his doctrine; and to qualify them for preaching the principles of gospel truth and grace to a wanting world.

The gospel of Christ, with its joys and hopes, privileges and blessings, is the best boon of heaven to man, ever conferred. It teaches a pure and holy doctrine; inculcates the best system of ethics that could be devised, and kindles on the altar of the heart, the fires of true devotion. It developes the character of God, shows what is man, exhibits the relation subsisting between the Creator and the ereature, and discloses the final destiny of perishing mortals. Rending the vail that separates time from eternity, and opening to the enraptured view the glories of imperishable existence, it presents proper inducements to the practice of virtue; and lifts the affections to the supernal joys of undefiled and undecaying immortality. This doctrine, this system of religion Jesus declares was not his, but originated in Him from whom he had received his commission. Hence, it constituted one of the *gifts* he received for men, and one he dispensed to the wanting sons of humanity.

In the dissemination of the principles of *life* and *salvation*, Jesus appointed apostles and ministers, teachers and deacons, for the work of the ministry, "for the edification of the body of Christ, till we all come in the unity of the faith and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." These he distributed among the people, that through their instrumentality he might secure the affections and attachment of the subjects revolted from the government of God; and thus induce them through respect and love to return to obedience and to duty.

Although the *gospel* contains the record of all the precious *gifts* which God in his wise providence has ordained to confer on the human race; and the bestowment of this gives the antepast of promised joys, a prelibation of coming bliss; yet the greatest and best *gift* Jesus ever received for

men, is the *gift* of immortality and eternal life, which is revealed in the gospel as the inheritance of Adam's numerous race. "As the Father hath life in himself, so hath he given to the son to have life in himself. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. The Father gave him power over all flesh, that he should give eternal life to all. For this is the record God hath given of his Son, that in him we have *eternal life*—which life is in his Son." Thus while "the wages of sin is death, the *gift* of God is *eternal life* through Jesus Christ our Lord."

But to whom does he bestow this precious *gift*? —to the elect? to the believer? to the *righteous?* "He has received gifts for men, yea, for the *rebellious* also, that the Lord God might dwell among them." As *all* have sinned and come short of the glory of God, if he bestow *eternal life* to any of the wanting sons of humanity, he must bestow it to the *rebellious*, the transgressors of God's holy law.

It has been a principle recognized among all barbarous nations of the earth, that justice requires evil for evil, and good for good. Even Moses' laws are tinctured with this obnoxious sentiment. He says, eye for eye and tooth for tooth. Hence, it has been regarded as an indication of a noble magnanimous mind, to seek proper revenge. But the wise the benevolent Son of God, soaring above the beastly practice of retaliating a wrong, enjoined his disciples to love and forgive their enemies, and pray for their persecutors; and by his example enforced the precepts which he taught. "He received *gifts* for men," and was merciful to his foes. His whole life was a life of philanthropy and love. Even while we were yet sinners he died for us. He was the glory of the Father, and the express image of his person. In giving "his flesh for the life of the world," he fulfilled the will of God, and accomplished the purposes of his mission. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." O what condescension! O what love! This will serve as a theme for angels to hymn in songs of holy wonder, forever and ever. And shall man be ungrateful?

It is supposed by many, notwithstanding all that is said in the scriptures concerning calling sinners to repentance, healing the sick, and saving the lost, that Jesus will not confer the gift of eternal life on any, save such as are the obedient and loyal subjects of God's holy law. But a little attention to this subject would satisfy the candid mind, that like the gifts bestowed by the Roman conqueror among the vanquished, for winning their affections and securing their allegiance by proffers of kindness, the *gift* of *immortality* is conferred on the *rebellious*, in order to render them holy, and make them fit subjests for the Lord over whom he might rule and reign in righteousness and truth.

To whom this legacy will be bequeathed may be ascertained by an examination of the revealed objects of Christ's ascension and exaltation. "He ascended up on high, leading captivity captive, and gave gifts unto men." Now, providing death shall retain in his possession a *part* of his captives, or sin shall ever hold her dominion over the human mind, with what propriety can it be said, "he led captivity captive?" Again, on commissioning his apostles and holy servants whom he gave to the world for the work of the ministry, for the edifying of the body of Christ, he commanded them to go into all the world, and preach the gospel to every creature. Now if they were given to the people for the edification of the *body* of Christ, and were commanded to edify *every* creature by the preaching of the tidings of salvation, is not the body composed of the whole family of man? "He is head over all things to the *church*, which is his *body*, the fullness of him that filleth all in all. And the head of every man is Christ."

As Jesus declared "that he came to seek and to save that which was lost; that all power was given unto him in heaven and earth; that of all which the Father had given him, he should lose nothing, but raise it up again at the last day; and that if he were lifted up from the earth he would draw all men unto him," in such a manner as not to be cast out, we have the most positive assurance that when "he (Christ) ascended up on high," he received "the *gift* of eternal life for *all*.

The object stated for dispensing *gifts* to the *rebellious* and others, is "that the Lord God might dwell among them," or be recognized as the proper object of religious worship, and as the lawful sovereign of the universe. This is the grand design of the gospel covenant of grace. Concerning the ratification of the promises it is said in the oracles of truth, "that the Tabernacle of God is with men; that *he will dwell with them*, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev, 21—45.

So when the glorious morn shall dawn, and the blissful hour shall come, that the dead shall be raised incorruptible, and intelligent beings shall be clothed with immortality, the "*gift* of God which eternal life through Jesus Christ our Lord," will be consciously enjoyed by all the race of Adam; and the last enemy shall be led captive; for Jesus shall put all enemies under his feet, and God shall be ALL in ALL.

Original.

REV. WALTER BALFOUR.

DEAR SIR—In your reply to my letter you admit there are many things for which we cannot account, but you ask, 'How am I to know they are supernatural.' The word supernatural I believe is rightly understood to be something above nature, or contrary to what we call the general course of nature. That he who established the course of nature can reverse it you will not dispute; that he actually has done so in many instances, you will not dispute, because you believe the Bible. But you may say, God has never in any instance reversed the course of nature, since the canon of scripture has been completed. I beg leave to suggest a doubt upon this point. I will prove the reverse from scripture, taking for granted that the canon was completed before the destruction of Jerusalem. For our Savior says, *that* great event should be preceded with 'fearful sights, and great signs." Josephus informs us what those "fearful sights" were; one of which was, the opening of the eastern gate of the temple, of its own accord, which required the strength of twenty men to do.

Dr. Paley suggests, 'that attraction itself is controled or suspended by a superior agent; that there is a power above the highest of the powers of material nature; a will which restrains and circumscribes the operations of the most extensive.' And the same author would agree with Pope:

> To him no high, no low, no great, no small,
> He fills, he bounds, connects, and equals all.

I can find no evidence from the Bible, nor from reason, why there may not be supernatural occurrences in this age as well as in any age of the world. But you ask, 'if because there are some things for which we cannot account, we are to consider them supernatural, where are we to stop'—that it 'it will carry us back to the dark ages,' &c. I answer, I would do in this case, just as I would do by the miracles recorded in the Bible, I would examine into the grounds of their credibility, and so far as my reason and judgment considered them entitled to belief, so far I would believe them, and no farther. But I cannot believe there are many sane persons in this age like the old woman you speak of, who, because she saw her shadow on the wall, sent for nine ministers to pray away the ghosts. And I cannot but think, that such instances were rare even in the dark ages.

You ask, 'What are your private miracles designed to convince individuals of? Is it of any new revelation from God? If it is 'why are not all favored with them?' Can you inform me Sir, why all men are not favored with an account of the miracles recorded in the Bible? or why thousands who are so favored, do not believe them? I believe, and Dr. Dodridge believed, and thousands of others have believed, that a miracle was wrought to convince Col. Gardiner of the truth of the Bible; yet by the principles by which you profess to be guided, if the most credible man on earth were to relate what Col. Gardiner related, you would disbelieve him, or you would believe it was a deception 'arising from diseases of the body, of the eyes,' &c.

On the subject of dreams you say, 'As for myself I seldom dream more than once a year, and still more seldom do I dream any thing worth telling.' This reminds me of what a friend of mine told me some time since. He said that formerly he dreamed so much, that it was a trouble to him, and he determined to try if he could break himself of dreaming, and that he effected his object by determining that he would not in future think of his dreams, and the consequence was, he had dreamed nothing in twenty years.

The experience of both is materially different from my own. I do not believe I have passed a night in fifty years without dreaming, unless I passed it without sleeping. The most of these appear a confused chaotic mass, but nevertheless were I to say I had in a thousand instances received indications in my dreams of what was to happen the succeeding day, I should tell the truth, but not the whole truth.

I shall conclude the subject, by relating the following anecdote:—In the year 1798, being in the Ohio country, I fell in company with a Col. Clark, who had a command under General St. Clair a few years before, and at the time he was so, totally routed by the Indians. He informed me that on the morning of that day, which was fatal to so many hundreds, the first thing with which they were saluted at day light was the yell of the Indians, the cracking of their guns, and the whistling of their balls. That every thing in the American army was in such a state of confusion, that but little was attempted or thought of, but for every one to make his escape as well as he could. That he fled himself for his life—that after being run out of breath and seeing none in immediate pursuit, he rested a moment against a tree. After taking breath a moment he continued on until he came to a pond of water; the weather being warm he went into the pond, and set himself down upon the bottom in a position, just so as to conceal himself and to breath. In this position he continued most of the day, at night he travelled as well as he could by the stars, his object being to reach Fort Hamilton. The next day he secreted himself as well as he could and rested, and again pursued his journey in the night. Being bewildered, fatigued, and almost famished with hunger, he sat himself down at the foot of a large tree, and leaning himself against the tree, he fell asleep and dreamed. In his dream a friend who was shot by his side, whom he saw fall dead at his feet, came to him and told him he was going too far to the right for Fort Hamilton, and directed

him what course to take. When he awoke he followed the direction, and the next day came safely into the Fort.

Those who please, may laugh at such things, but for my part, like Mary of old, I "ponder them in my heart." Very respectfully yours,

Z. GOLDSMITH.

Original.

CONTRASTED SCENES.

BY MISS J. H. KINNEY.

"Know ye not
That love to woman is a holy thing?
And will ye crush the altar where she worships?"
Anonymous.

"Here, James, take hold of your brother's hand, and little girls remember that you must not go laughing along as if you were on your way to a day, instead of a sabbath school, for this is the Lord's Holy Day, and it is wrong for you to even smile, or think of any of your foolish plays. God can read every idle thought, and He will be very angry with you, for he hates the wicked, and will punish them for ever in the world to come. And do you try to answer all the questions which are asked you by the teacher, and when the minister begins to preach you must give him all your attention, for he is sent from the Lord and will tell you how to escape the lake that burneth with fire and brimstone. And now you may go, but forget not a word that I have told you." "No Ma'am," and the little band of brothers and sisters with clasped hands, sorrowful faces, and slow and measured steps, walked forward towards the church, looking much more like a company of doomed innocents led forth in olden time as a sacrifice to Moloch, than a family of christian children on their way to God's pleasant house of worship.

You are very fortunate, Madam, (said I to their mother, of whom they had received the foregoing instructions,) in having such dutiful children. You have only to speak, and you are obeyed. Yes, replied she, they are very good *now*, but alas!—and a shade of the deepest gloom passed over her thoughtful features—alas! I know too well that it cannot be always thus. My foreboding heart goes forward to the days of darkness and evil, when the vanities and sins of this world shall have poured out the measure of their deadly poison into the soul's untainted reservoir; when the snares of the tempter are drawn closer and closer around their unwary feet and no Mother's voice near to raise its warning tone, until in an unsuspecting hour they are overtaken in the whirlwind of ruin, and their unprepared souls precipitated into an eternity of interminable———she could not finish the sentence. The dreadful picture which her fancy was drawing proved too much for a fond Mother's heart to contemplate with calmness, and burying her face in her hands, she gave way to a burst of uncontrollable grief.

* * * * * * *

'Twas on Saturday evening, the winds moaned hoarsely without, but a comfortable fire was blazing upon the hearth of the little sitting room, and in gazing upon the bright flame as it threw its cheering light upon the smiling faces around me, I almost forgot that we were yet in the middle of the dreadful month of December.—I was again at the house of my friend, where I had a year previous witnessed the scene of the children going to the Sabbath-School. But things seemed very different now, though I had little suspicion of the reason. The countenance of my friend wore that placid serenity which can only proceed from a happy and satisfied spirit, and her "kind approving eye," as it glanced from one laughing cherub to another, betokened a love unchilled by the wasting fear of future sorrow. I congratulated her on her improved appearance, and presumed she enjoyed better health than formerly. Yes, replied she, emphatically, I *now* enjoy a *health* of *mind*.

The time passed away delightfully. The lively prattle of the elder children, and the innocent mirth of the younger ones, yielded me such gratification, as such things always do. At length they retired one after another to rest, fatigued with the evening exercise, until all had gone except the youngest, a noisy little thing of some three or four years of age, who had been some time busy rolling marbles at her Kitten.—But her merry exclamations at last became faint, and coming up to her mother with a weary step, she dropped down quietly by her side and looking up earnestly into her face whispered in a low voice, "Ma, I will say my prayer now and go to bed." Her little hands were clasped fervently together, and her fair smooth forehead with its clusters of sunny hair bowed reverently down. Oh! it was sweet to listen to the simple prayer of that beautiful young petitioner, to hear the words of praise perfected from the lips of one so lately introduced into a world of trial, to see the immortal spirit thus early drinking at the fountain of inexhaustible love, and leaning in all the confidence of filial affection upon the bosom of its ever faithful protector in heaven, and behold the glorious features of our holy religion so beautifully portrayed in the brief whispers of a kneeling babe. "I pray for all fathers and mothers, for all brothers and sisters, and for all little children, that they may know and love thee who art their parent. And I pray, oh heavenly Father, that thou wilt make me a good obedient child; make me to love and keep thy commandments. Teach me to be affectionate to my brothers and sisters, and to love every body, that I may be like thee and thy dear son."—The skeptic may smile with contempt and call this mere nonsensical rhapsody. The gay worlding may look upon me as a wild enthusiast, carried away by the warm suggestions of infatuated feeling. But I heed them not, and I shame not to acknowledge that this little scene, though perhaps not an uncommon one, affected me—yea, affected me even to tears.

Reader, a change had come over the hopes and prospects of that little family. Despondence and misery had once held their place there.—Now it was the seat of peace and happiness.—Partialism had once been its guiding star—I need not add that it was now succeeded by the *sun of righteousness*.

Sheshequin, Pa. Dec. 1833.

Original.

THE INDIAN'S ENTREATY.

BY JOHN PERRY.

Some years ago, when "Missionary Enterprise" was prosecuted with considerable zeal among the aborigines of this country, an Indian youth was persuaded from his native wilds, and placed in one of the many colleges "for the education of poor pious young men, for the Gospel ministry." After a short residence at school, he became dissatisfied with his situation. He longed to roam, free and unshackled, amid the scenes of his parent land—to chase the fleet game upon the fair hunting-grounds, far away from the busy haunts of the "pale faces." Yet no entreaties could prevail upon his tutors to permit him to depart.

One morning, however, he was missing from the usual exercises of the Seminary, and on search being made, it was found that he had gone. He had exchanged the civilized dress of the white man, for the rude habiliments of the forest, and had been seen early in the morning, stretching his way toward the "far west." The incident gave rise to the following lines:

Let me go to my home in the far, far west,
To the scenes of my youth, which I love the best,
Where cedars are green, and the bright waters flow,
Where kindred will greet me—white man let me go.

I long for the spot where the cataract plays,
Where I've sported so free in my infant days,
And the deep forest, too, where with quiver and bow,
I've chas'd the wild deer—Oh! there let me go.

Let me go to the hills and vallies so fair,
Let me breathe in freedom my own mountain air;
And to my poor mother, whose heart will o'erflow,
When she looks on her boy—to her let me go.

Let me go to my sire, by whose vet'ran side
I have march'd to the fight in my spirits pride;
With him I have conquer'd the insolent foe—
To that Chieftain-father, once more let me go.

And oh! let me go to my dark-eyed maid;
We've clim.bed o'er the hill-tops, repos'd in the glade,
As the fawn she's gentle, her heart, pure as snow,
And she loves the poor Indian—oh! let me go,

Then let me away to my own forest home,
And ne'er from it again, will I wish to roam—
Oh! there let my ashes in peace be laid low
To my home in the west, white man, let me go.

* * * * * * * *

Disdaining their fetters, the Indians proud soul,
Could not bend in submission, or brook their control—
But free, as the wind, at the morning's first dawn,
To his lov'd forest home, the red boy had gone!

Phila. Dec. 1833.

HE DIED.

In these two short but comprehensive words we read the consummation of the brief history of the man whose life is like a vapor; who appears a moment and then vanishes away. Thus terminates the career of the conqueror; he comes forth in the proud resources of his mind, marshalling his legions for the storm, and stirring up as with the breath of the whirlwind, the hot spirit of desolating war; convulsing society; sapping the foundations of civil order; shaking the thrones and kingdoms of the world, and opening the floodgates of sorrow on mankind, that he may gather round him a little tinsel grandeur, and associate his name with terror. A little space, and in the corner of an obscure print we read *he died*. The troubling waves his spirit had invoked are still; the men contemplate what he was, and is, with a kind of contempt ous wonder. The man whose soul is wrapped up in ambition, toils his little hour for fame, and gains, if fortunate, the sum of his wishes; we hear his name sounded abroad, and on the next breath trembles the words, *he died;* then he who calmly reasons feels the small worth of titles, and applauses that end in this. The rich, the poor, the grave, the gay, the imbecile, the wise, the freeman and the slave, all conclude the the chapter thus. But it is when death strikes near us and his arrows reach our own bosoms that we feel the force of these expressive monoysylables. *He died*, is written against the name of a relative, or a companion, and then we know that every feature with which we have been familiar is hid away from our mortal vision forever—that the voice we heard so often and so gladly, we shall hear no more—and the mind which could charm in its developement of power and knowledge is no longer a tenant of the earth, and the heart that loves us will not beat again while one sand remains in the hour glass of time, or the pillars of the world remain unshaken. We seem to approach nearer to the vail that screens from our view the hidden empire of death—we ask ourselves whither at this moment is the spirit of the departed? The involuntary answer is, where we shall shortly be. Strange that when death spreads among us his visible tokens daily; when he strikes so often into the social circle, and spares neither at the fireside nor at the festive board; we should live in so much seeming forgetfulness of his existence.

MESSENGER & UNIVERSALIST.

SATURDAY, DECEMBER 28, 1832.

BR. A. C. THOMAS,

Of Philadelphia, is expected in N. York on Monday next 30th inst. and will probably preach the three or four succeeding evenings, alternately at the Orchard-street and Greenwich Churches. More particular information of the evenings and the arrangements, will be given from the respective desks to-morrow.

HUMAN MERIT.

LAY UP TREASURES IN HEAVEN.] "The only way to render perishing goods *eternal*, to secure stately furniture from *moths*, the richest metals from *canker*, and precious stones from *thieves*, is to transmit them to heaven by acts of charity. This is a kind of *bill of exchange* which cannot fail of *acceptance*, but through our own fault."
Quesnel.

It is certain we have not the smallest portion of temporal good, but what we have received from the unmerited bounty of God; and if we give back to him all we have received, yet still there is no *merit* that can fairly attach to the act, as the goods *were* the Lord's: for I am not to suppose that I can purchase any thing from a man *by his own property*. On this ground the doctrine of human merit is one of the most absurd that was ever published among men, or credited by sinners. Yet he who supposes that he can purchase heaven by giving that meat which was left at his own table, and that of his servants; or by giving a garment which he could no longer in decency wear, must have a base ignorant soul and a very mean opinion of the heaven he hopes for. But shall not such works as these be rewarded? Yes, yes, God will take care to give you all that your *cast victuals, refuse, and old clothes*, are worth. Yet he who through love to God and man, divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward, a reward which the mercy of God appoints, but to which in strict justice he can lay no claim. *Dr. A. Clarke.*

May not the reward be found in this world, where the deeds of charity are done—found in the consciousness of having performed one of the holiest duties, and in the known approval of God? We have as little opinion as Dr. Clarke that heaven can be purchased by "cast victuals, refuse, and old clothes;" and if it cannot be *purchased*, neither do we suppose that its glory or its bliss is to be *enhanced* thereby. It is *all* of *grace* or *all* of *works* — Human merit and the grace of God, like the iron and the clay in the feet of Nebuchadnezzar's image, can never incorporate. When will christian's learn to practice virtue for the love of virtue, and for virtue's rewards,—

What nothing earthly gives nor can destroy,
The soul's calm sunshine and the heart-felt joy,

and be willing to receive an inheritance in heaven as the "GIFT of God?" S.

FANATICISM.

A late morning paper speaking of the Mormonites, (who have recently been much persecuted in Jackson county, Mo., and between whom and other citizens of that section, scenes of great violence have transpired,) states that they (the Mormonites) have 'taken the hint that they are not wanted in that part of the country,' and are moving westward. The same paper continues, 'They are right. These wretched fanatics must be an intolerable nuisance wherever they may fix themselves.' And we are glad to find the same paper adding, 'but there is at the same time no justification for the illegal and high handed measures lately pursued towards them by their neighbors.'

That fanaticism spreads a blight over all social relations, none but its deluded advocates will presume for a moment to deny. That it is an almost 'intolerable nuisance,' wherever it exhibits itself, every one, who has carefully surveyed the accumulated evils in its train, is fully prepared to certify.—That these evils exist with the Mormonites in a prominent degree, seems to be attested by general consent—on the part of popular denominations in an especial manner. *They* are loud in their denunciations. But is it not a question worthy of consideration, whether *fanaticism* is really more revolting in the Mormonites, than in those regarded orthodox? He that is disposed calmly to retrace the history of some few of the popular sects for a few years past, will meet with much, we are confident, which will be found little behind the wildest conduct of the Mormonites. We know not but we should be fully justified in saying that the former, in some things, have far outstripped the latter. The respective parties may mark out and pursue somewhat different paths, but the conduct of the former, for aught we can see, is just as disgusting in its sphere, as the latter.

Take the celebrated revivalist, Burchard, (and there are numbers of the same school,) some account of whom has heretofore been given in our columns, and we really think it will be found that he altogether carries off the plam. The Mormonite only asks a blind assent to his absurd and extravagant doctrines—a kind of yielding up of all freedom of the mind to the supreme control of his spiritual dictator, but the fanaticism of the other not only requires this slavish *submission* of the mind, but will seldom stop short of its total shipwreck. At least, it would seem reason *must* be dethroned for a time, before satisfactory evidence can be had that they have gone through that awful but indispensible process—*modern conversion*. In ancient times the spirit of God moved in a '*still, small* voice,' but from the improvements of the present day, it can only be exhibited in the 'whirlwind and the storm.'

With the Mormonite, it is true, as with modern revivalists, reason must be sacrificed; but with the former, so far as we can understand, the subject is left a deluded, yet *harmless* being; while with the latter, the most disastrous consequences too often ensue. The peace of families and neighborhoods are not unfrequently sadly disturbed, if not destroyed. The most direful apprehensions are entailed upon each unfortunate being who may chance to come within their influence. These apprehensions may continue for months, for years, yea may go down to the grave with the sufferer; and even more than this, in how many instances has the dark catalogue been closed, within a few years past, by suicide and murder! Have ever evils of this class, of this magnitude, followed in the train of Mormonism? If they have, it is unknown to us.

But it may be asked, are we the apologists of Mormonism? No. No more than of any other fanaticism. But we see not the consistency of pursuing with unrelenting animosity the poor Mormonite, while a fanaticism, equally offensive in kind and degree, is in our very midst, and even gloried in by a vast number of community. We rather think it important to exert ourselves to the utmost, with such weapons as are consistent with the laws of our land and the religion of our Master in, guarding against *all fanaticism;* equally in the popular ranks as in any other. At the same time it is highly necessary we should use great caution, lest after all we sadly mistake the character of our weapons.—The *desire* was early manifested to 'call down fire from heaven' to destroy adversaries, and there is too much evidence that the spirit of *oppression* is not yet extinct.

The strong arm of *power* we believe is poorly calculated to correct the evils of fanaticism. All religious profession, whether indulged in soberness or extravagance, so far as it refrains from actual violence to the persons or property of others, seems to be beyond the reach of, or without the pale of human laws or power. It is a matter wholly between its possessor and his God, and the moment we apply to it the civil power, we establish dangerous precedents.—We form a weapon, ready to the hand of every one who may happen to obtain the ascendency, the fanatic as well as the reflecting, which may be productive of the most disastrous consequences. *Might* alone, under such circumstances, constitutes the *rule of right*. Evils, it is true, and those too of an aggravated character may obtain for a time, under the existence of fanaticism; but then they appear to be wisely directed for their own eventual correction. Fanaticism cannot long exist, in an enlightened community. It may spring up, as it were, in the night, but it will wither away under the first rays of the morning sun. Ignorance alone is its congenial soil. And even in this, its natural soil, it cannot long flourish, for its very extravagance will call forth investigation, and send abroad a redeeming spirit.

Education, then, may be regarded as a powerful safeguard against fanaticism. Universal education—of the *poor* as well as the *rich*, for here lies equally the *wealth* of the former, as the protection of *both* form the evils of fanaticism. In connexion with this, let us promote just and honorable views of the Deity and his dealings with his rational creation.—Let us exhibit him as he is presented in almost every object of nature, kind and impartial in an infinite degree, dispensing his bountiful favors alike upon the evil and upon the good, gladdening the hearts of the virtuous and obedient with the rich assurances of those blissful scenes beyond the boundaries of time, of which their present experience is but an imperfect foretaste, and by his impartiality in the dispensation of his favors, inspiring the wayward and disobedient with feelings of gratitude, and thereby drawing them, as with the cords of love, back to the paths of obedience, of duty, and consequent happiness. Let us portray him as a God of 'long suffering, abundant in mercy and goodness,' following the poor prodigal 'till he has parted with the *last* farthing of his substance, and is just sinking down in despair, and then whispering to his desolate heart, in accents of soothing kindness—'*return to thy father's house—there is enough and to spare.*' Here was no apprehension of 'licentiousness.' Though the miserable being had sacrificed *all* in 'riotous living,' he was not beyond mercy, or insensible to the immutable principle, we 'love him because he first loved us.'

Let us thus connect enlarged and rational views of the Deity, with the general improvement of the human mind, and we have little to fear from the evils of fanaticism. We shall be as little inclined to adopt 'illegal and high-handed measures,' against poor deluded fellow mortals, but shall rather commisserate their situation, and endeavor to lead them up out of the depths of ignorance and misery in which they have sunk, and impart to them just views of their Father in heaven, and of their own destiny. And indeed there would be little occasion, had we the disposition, for any other measures *against* them, were this course adopted and fully carried out; for as before intimated, there would be no soil from which fanaticism could draw its nourishment and support.

Would we therefore promote the best interests of society and avoid all 'illegal and high-handed measures' against any portion of community, either in a religious or civil point of view, let us allow the utmost freedom of opinion, and at the same time afford every possible facility to the rising portion of that community to *think* and *act* understandingly.
P.

WESLEYAN JOURNAL.

A copy of the 'Maine Wesleyan Journal,' of Dec. 5th, was recently received at this office with an article marked therein, for which, by some remarks in the Christian Pilot, we presume we are indebted to Br. Rayner. The article in question is dated 'New York, Nov. 19th, 1833,' and consists mainly of alledged extracts from the Gospel Advocate, (years ago, now united with the Evangelical Magazine of Utica,) and is designed to sustain the charge of Infidelity preferred against the great body of Universalists of the state of New-York, by one 'W. C. Larabee' whose letter was published in No. 31, 2d vol. of the Messenger. We sincerely thank Br. Rayner for his zeal and attention in remembering us among the, (in the probable estimation of the Journal) 'infidel editors of New-York,' though at the same time we are not inclined to notice the article specially, for two reasons. The first and main one is, that it concerns Br. Skinner of the Magazine and Advocate more particularly, and we doubt not his ability and readiness in the least to fully defend himself, and his publication, while it has been under his own control. What it may have been, or branches of it, years back, we know not—and we see not how Br. Skinner or the denomination are at all answerable for it. If the Gospel Advocate, under an entire different administration was infidel inclined, and by its union with another publication and change of conductors, has been reclaimed, why so much the better, and so much the more to the credit of Br Skinner, its able and zealous conductor; and the orthodox, in view of their professions, should be the last to complain. If Mr. Larabee, or his *volunteer* from New-York city, wants to determine the present infidel character of Universalists in New-York state by their publications, let him refer to those publications *now*. We presume none will be so foolhardy as to tax the Magazine and Advocate at this time with Infidelity—*and attempt to prove it!*

The other reason is, that these charges (Infidelity of Universalism) have become so common, and are so clearly resorted to by our opposers, from a consciousness of their having no means of sustaining themselves but by exciting a prejudice against us, that they are hardly worth a specific refutation.—They are hardly worth this refutation, for the very reason, that this *exclusive* object in their use is becoming so apparent with the reflecting portion of community, that they will very soon sufficiently *refute themselves!* Vast numbers are already fully aware of their nakedness of *argument*, and we rejoice in the reflection that this number is rapidly augmenting, and augmenting too, by the very means madly adopted to lessen it. Happily for the civil, as well as religious welfare of community, the charm pertaining to religious denunciation, is in a considerable degree broken. The time has been when popular teachers needed only point to an individual, or an association of individuals, and pronounce them *heretics*, and their fate in the estimation of the great mass of community was sealed. But people are coming more and more to look on these denunciations as proceeding from poor frail man, and of course to examine more closely into their justice and propriety. God grant that this spirit of examination may so far obtain as that the declaration of no man, or set of men, shall be regarded as *above* investigation.

To the editorial article in the Journal, we have merely to say;—admitting the correctness of the extracts from the 'Gospel Advocate,' and that they present a fair expression of the writer's views, we ask the Editor of the Wesleyan Journal, (and *we* desire him to ponder the question in view of that awful punishment which he says awaits the heartless deceiver of his fellow man,) where is the justice, where the *honesty*, of going back to an obscure publication of many years since to determine the present character of a publication, or a denomination to which it is attached. The title of the paper in question is retained, but it is in entire new hands. and why not therefore go to its present columns, *like an honest man*, for its character? and not as if with the deliberate purpose of deceiving community, drag in the expressions of its branches, of many years since, and under an entirely different administration, to establish its *present* character, and then reason from that, as to the character of its *present* readers. Does the editor plead ignorance of the *palpable management* of his correspondent, in presenting evidence to support the base slanders of his Br. Larabee? Then we say let him make some slight approach to the golden rule of the Master he *professes* to follow, and examine into the grounds of his accusation, before he brands a whole denomination of professing christians as infidels. In his own language, in a measure, 'such wanton contempt—such trifling with all that is' *just*, and *right*, and *true*, is unworthy of the christian name; and we may add no real christian will be guilty of it. P.

EXPOSITOR.

The Boston Trumpet of Saturday announces the publication of the last number of the first volume of the 'Expositor and Universalist Review.' We copy below the closing paragraph of Br. Whittemore's notice, by which it will be seen that the work must be suspended for a time, if not wholly discontinued We are sorry to see this, for such a work is of vast importance to our denomination, and *should* be supported. We have not the least shadow of doubt that it *can be*, and abundantly so, if a few active friends in the various sections of our country would at once set themselves seriously about it. Let our preachers, one and all, present the subject earnestly to their respective congregations. There are none hardly who would fail of getting *one*, or more. And but few congregations who could not furnish several subscribers. These, together with their own subscriptions, and every clergyman should have it, will present the indefatigable editor with a hand some subscription to cheer and encourage him in his arduous labors.

Another view has presented itself to our mind. Might not a portion of the work be advantageously devoted to the long desired Commentary, and thus secure additional interest in it? Whenever in the course of publication in the 'Expositor,' a sufficient quantity of matter had accrued to form a suitable volume of the Commentary by itself, the editor could revise, embody, and so present it to the Universalist public. This course would bring the execution of the Commentary within the range of the present labors of the editor of the Expositor, and thus enable him to gratify a very urgent desire of the whole denomination. It has seemed practicable to us—it may not to others. Its simple suggestion, however, will do no injury. P.

"It remains to be said, that the "Universalist Expositor" must be suspended for a time, if not finally. The work is not sufficiently patronized to justify its continuance; it does not defray the expense of the mechanical execution, and of course affords nothing for its editor, and those who have kindly assisted him in supplying matter for the work. Shall this work, whose value and importance have been confessed on all hands, be finally discontinued? It remains for the public to say—it remains for the clergy and the *leading members* of the denomination to say. The character of this work is necessarily such, that it must depend on the *studious* for its support. It is invaluable to the Universalist clergy, and those who are preparing themselves for the ministry; and it is our most earnest desire that it may go on. It must be left, however, to the public to determine"

CORRESPONDENCE.

In the first No. of the present volume we gave an extract of a letter from an aged friend in Pennsylvania. The following is from the same, under date of "Eulalia, Dec. 9th, 1833." We will cheerfully forward the Book and Pamphlets, if our friend will point out some mode of conveyance.—Their transportation by mail would be quite expensive. We shall be happy at all times to hear from him.

"I enclose you five dollars to redeem my promises made to you in a letter dated 15th Oct. Two dollars for Mr. R. and two dollars for Doct. J. B. G. for the other dollar please to send me one of Streeter's Hymn Books, and the ballance in pamphlet copies of the "213 Questions." I want them for gratuitous distribution. As Universalism is becoming a subject of some notoriety in our vicinity, I think it no more than my duty to use my feeble efforts to aid its progress. Mr. Lewis and Mr. Paine continue to preach at C. by turns, once in four weeks, and at other places not far distant on their route coming and going. They are both men of sound integrity.

I learn by the last Messenger received, that you have enlarged the pamphlet of Questions to 48 pages. I wish you to forward me a supply as above, as early as convenient. I shall trouble you with a letter about once a quarter, to inform you how the cause of truth and benevolence progresses in this place." R. E.

A highly esteemed friend in Canandaigua, N. Y. writes us under the date of the 15th inst. as follows:

"This will be handed you by my nephew ——— ———, of Smithtown, L. I. He will call on you to subscribe for the Christian Messenger, and will take a number of your 213 Question Pamphlets home with him. I think they cannot fail to do much good. I know of nothing better calculated to open the eyes of even the most prejudiced to the absurdities and inconsistencies of Orthodoxy, both in point of argument contained in the Questions, and the spirit manifested in the Correspondence.

I have written to my son who is coming here in January to bring a quantity of them. I find a number of the most respectable inhabitants of this place are much disposed to read Universalist Publications, and to give them an impartial consideration. I have recommended to my nephew to get also the 2nd or last volume of the Messenger, containing the correspondence between Mr. Sawyer and Dr. Brownlee, which I hope you will be able to supply him with."

We are much gratified in the receipt of the above. The writer has long been a highly respected resident of this city, (New-York.) He has been in the very midst, and an eye-witness of the vicissitudes of our cause here. Having spent the noon at least of life in exertions to promote it, encountering heavy pecuniary sacrifices therein, he may be supposed to have felt the reverses as acutely as any one. We well remember a conversation with him and a mutual friend, on our first acquaintance with him, two years since. He was getting to be an old man—he had seen so much, and suffered so much, that he was almost ready to despond, so far as the prosperity of the cause here was concerned. Still the hopes of his faith could not be given up, and the only compromise he could make with his feelings was to retire within his own immediate circle, and endeavor to go down to his grave in peace. With his private enjoyments none could interfere.

But since that period, what a change even in this unpropitious city! And should we be permitted, through the blessings of God, to make equal progress for the two years to come, what might we

expect would be his sensations on a visit to the scenes of his former discouragements! Imagination can hardly portray them.

It is a source of unmingled gratification to us that his hopes and feelings are permitted to gain new impulse and new strength, even at this advanced period, and that the light of joy and consolation is again breaking through the dark clouds which have overshadowed the past, cheering him on his downward journey in life. And we feel especially grateful for the kind interest expressed in our behalf.

The Letters of Br. Sawyer to Dr. Brownlee, to which he refers, we have in pamphlet form, with which we furnished the bearer of his note.

The opinion and interest expressed by him in the "Appeal and 213 Questions," is corroborated from almost every quarter. The spirit exhibited by those who called forth the "Appeal" is a subject of universal remark. Even those opposed to us are ashamed of the manner in which we are here opposed, and well they may be. The desperate struggles of the party concerned, also, is incontestible evidence that *they* are not wholly insensible to the true state of things. But they appear more like the struggles of some infuriated and ferocious mad-man than like christians—*fortunately they are chained!* We can hardly restrain our pity at times for the difficulties into which they have so madly plunged themselves. But it is meet, perhaps, that they should rave for a time. They will feel the better we hope when they come to their senses again. P.

A GATHERING STORM.

We find the following proposition for a 'simultaneous four days meeting of all denominations' in New-York, in the last number of the Evangelist. What can be the matter? Have the denominational 'protracted meetings' lost their virtues and influence to that extent, that the united efforts of 'all denominations' are necessary to support the tottering fabric of Partialism?

In addition to the following, we have the simultaneous appearance in most of the religious papers of the city, of 'Letters to the clergy of all *evangelical* denominations' by one Mr. 'Clericorum Unus,' pressing a '*general*' revival among all *evangelical* denominations. This writer admits that the 'religious condition of this city is most melancholly.' But we have not time now to comment on either article, further than to observe, in reference to the answer to the 3d objection in the article below, that if their attention was fixed upon the 'speedy conversion of the' ☞ *church*, from its 'divisions,' 'heart-burnings' &c. they would stand a much better chance of success in converting 'the world.' P.

Simultaneous Four Days Meeting of all Denominations:

Commencing on Tuesday, Jan. 7, 1834.

REASONS FOR IT.

1. Recent great dearth of revivals of religion.
2. Present movement in the churches.
3. Favorable season of the year.
4. Union is strength.
5. God waiting to be gracious.
6. Speedy conversion of the world.

OBJECTIONS ANSWERED.

1. "Ministers cannot sustain it."

Let laymen, theological students, licentiates, evangelists, professors in colleges, who are preachers, professors in theological seminaries, and above all, the Holy Spirit, help them.

2 "The churches cannot be brought up to it."

This is not certain. The darkest time in the night, is just before day. If they cannot be brought up to it, it would seem as if they were brought nearly down to it.

3. "There are, too, many divisions, and controversies, and heart-burnings in the churches."

This is the way to cure them. Let these things go, and let the heart of the church be fixed on the speedy conversion of the world, and see what will become of the stumbling blocks.

4. "It would make the enemies of God mad against the church."

So mad, perhaps, that they could not live so; and they must submit or be crushed.

CHRISTIAN INTELLIGENCER.

The following note, by the editors of the Christian Intelligencer, is appended to an article in their last paper, referring to the somewhat famous negro sermon, (Hayne's.)

"This sermon was published by us in our paper of the 9th November. We recommended its perusal to our readers, and to the *Editors of the Messenger, for their Extra.*—CH. INT."

If the editors of the Intelligencer will turn to our paper of the 16th ult. No. 3, they will find an explicit acknowledgement from us of their kindness in looking out matter for our extras, but a declination of its acceptance, from the press of *other* matter they had previously furnished to our hand. And if we are to judge from their conduct for a time past, they are determined that we shall not want for *other* matter, for the future.

We have been successful in spreading out very extensively *one* sample of their christian honesty and candor, and if life is spared, we hope to be equally successful in displaying another. Thanks to the liberty of this favored land, there are other means of reaching the attention of community, than through the columns of the Christian Intelligencer, the Reformed Dutch Oracle of the city of New-York. P.

GLOUCESTER, MASS.

Br. D. D. Smith of the Universalist, closes an account of the recent meeting of the Boston Association at Gloucester, thus:

"There were several circumstances which seemed to add to the interest of the occasion.—We were on the spot where Universalism was first planted in New England. We occupied the house in which the venerated Murray once preached, and we saw many of those old veterans, who were firm and unmoved amid all the storms of persecution which beat upon that little band, who dared resist religious oppression, and openly profess the truth. On their heads the almond tree bloomed, old age had furrowed their cheeks, and the palsying hand of time was upon them; yet they wavered not, but seemed to be saying, with Simeon of old, 'Lord, now let thy servants depart in peace, for our eyes have seen thy salvation, which thou hast prepared before the face of all people.' With all these things before us, how could we help feeling happy? How could we avoid exclaiming, 'Surely this is none other than the house of God, and the gate of heaven!'

"Gloucester is one of the most beautiful places in the world. It seems as if a portion of the heavens had dropped down among the rocks, and that the inhabitants had caught the spirit of the place from whence it came. Our prayer is, that the spirit and zeal of those good old brethren, who are now waiting to be called home by their heavenly Father—and among them we reckon our much esteemed and beloved father and brother, Thomas Jones—may, when they are called home, drop upon their children, as a lasting inheritance."

LADIES MAGAZINE.

The last No. of the 6th vol. of this publication, for the month of December, is just received.

The next No. far January 1834 will commence the 7th volume of the work. It is edited by Mrs. Sarah J. Hale, and published by Marsh, Capen and Lyon, Boston, at $3 per annum on delivery of the third No. Peter Hill, 94 Broadway, is Agent for the City of New-York. The following notice from the editor is contained in the present number:

"The close of the year brings also the close of our *Sixth Volume*. We believe there is no instance of a merely literary publication attaining to so respectable an age in the New-England States. It certainly affords matter of just exultation to our own sex, so frequently accused of vascillation and the love of novelty, that the ladies of our Republic have steadily supported one periodical for six long years.

The editor is encouraged to hope a continuance of this kind support. She intends to deserve it. The January number will define the purposes and improvements contemplated for the ensuing year. In the mean time our *friends*, whether *subscribers*, or *contributors*, are assured of our grateful sense of their continued favors.

S. J. HALE.

Boston, Dec. 15, 1833.

THE UNIVERSALIST.

We perceive by a late number of the Universalist, published at Boston, that Brs. L. S. Everett of Charlestown, and M. H. Smith of Hartford, are engaged as Associate Editors to that work. The Proprietor, Br. D. D. Smith, says he has been frequently urged, since the announcement of his intention to devote a portion of his paper, at the close of this volume, to the female cause, to carry that purpose into immediate execution, and has concluded to so far comply, as to assign a department through the next volume to that object, under the head "Ladies Repository." We hope he will succeed in "winning" many daughters to a consideration of the doctrine of impartial grace. P.

THE AVERY LETTERS.

A Fac-simile of the Letters produced at the celebrated trial of E. K. Avery, has just been placed in our hands by the proprietor of the copy-right, Mr. Melvill. The pamphlet, if it may be so termed, consists of 8 Lithographic impressions, of the Letters produced on Mr. Avery's trial, three of which are acknowledged to be his, three attributed to him, and two of them Miss Cornell's. A page of directions is appended, by which the reader can more readily trace the similarity between the *known* and *suspected* letters. They are said to be taken with great care by permission of the Supreme Judicial Court of R. I. and are accompanied with a certificate from the Clerk of said Court stating that they present 'a very perfect fac-simile of the original letters.' We can only now say, *we* should most devoutly pray that the same amount of evidence of guilt, of any kind, may never accumulate against ourselves, that it seems to us is combined in this little publication, against the unfortunate being to whom it refers. P.

☞ In our next number, I shall publish a full account of matters and things connected with a visit to Lancaster. I have been so much from home of late, and have been otherwise so engaged while in the city, that I hope our readers will excuse the lack of articles from my pen. I shall make amends in future. A. C. T.

DIED,

In Peekskill, on the 22d Nov. Mrs. JANE, wife of Mr. Matthew Craig, and daughter of Capt. John M'Coy, aged 23 years. The deceased had been married about three years. She bore her last short but distressing illness with much christian fortitude and resignation, and departed with a firm and unshaken faith in a world's salvation from sin and wretchedness.

A Funeral Discourse on the occasion of her death will be delivered by Br. B B Hallock, in the church at Annsville, on Sunday 29th inst. (to morrow.)

S. J. Hillyer will preach at Long-Ridge 29th, at Stamford in the evening, and at Saugatuck Jan 12th.

THE CHRISTIAN TO HIS SOUL.

AWAKE, my soul, and rend the stay
Which binds to earth. Arise! away!
And robed in honors, thou shalt stray
Through one eternal, joyous day,
With myriads of the free.

Now burst thy bonds—resplendant light
Shall guide thee on thy happy flight,
And thou shalt know no wasting blight,
No mortal pang, no darksome night,
In that eternity;

But bliss with its unsullied beam
Of pure felicity, shall gleam,
And 'whelm thee with exhaustless stream,
Till 'Glory! Glory!' is thy theme
Of transport with the free;

And filled with rapture, thou shalt sing
Hozannas to thy holy King,
Till paradise with joy shall ring,
And every sphere an echo bring,
To join the song with thee.

Then stretch thy pinions—upward soar
Unto that bright celestial shore,
And sing, with anthems, ever more,
Thy Savior's praises o'er and o'er,
With myriads of the blest.

Arise! away! and leave the sway
Of this corrupt and mouldering clay,
And wing with exstacy thy way
Unto those deathless realms of day,
And sweet, empyreal rest.

Universalist.

SCENES IN A COURT OF JUSTICE.

It is not the least of the terrors of the law, that they who trample upon its precepts and disobey its injunctions, are arrayed as culprits, before their friends and their enemies, in a hall, crowded besides with eager and curious observers. These thoughts struck us forcibly a few days since, as we sat within the bar of the United States district court-room, and glanced around upon the dense mass of heads, which gradually receded to the distant wall and upon those who lined the galleries above and looked down upon the solemn audience below. They were waiting for the prisoners, whose approach, a buzzing which ran through the crowd, and a stir and tumult at the door, now announced.—They entered, hand-cuffed and pinioned, accompanied by the public officers, and were seated in front of the judge and adjoining the grand-jury, who now entered at an opposite door and took their places.

Here was a murderer, whose hours were numbered, and who knew that the sands of his life had well nigh wasted to the last—but he seemed, in the vigor of health and the flush and freshness of youth, not to realize that the busy throbbings of his heart were soon to be hushed forever. He appeared unmoved amid the scene, except that as he glanced around upon the multitude, his eye shrank from the searching and curious survey of those who had come to "see him prepare to take a leap into the abyss of death."

By his side sat a man who had been found guilty of forgery and perjury. He had been himself a lawyer for more than thirty years, and had mingled professionally with the legal brethren, before whom he now stood a criminal, about to be sentenced to a severe and ignominious punishment. The pressure of their survey and that of the other spectators, kept his eyes cast down, nor did he once raise them, not even when he rose to receive the sentence from the judge. Their "fruitful river" kept his cheeks bathed in tears. This public display of his disgrace, his shame and his humiliation, we have no doubt went deeper to his heart in that fearful hour, than the dread of the severe punishment which awaited him.

At the voice of the judge the young murderer "arose and stood up." His eye was fixed upon him, as if spell-bound by an invisible power.—His lips were compressed in eager expectation; but his cheek was unblanched, nor did he tremble at the gulf before him. His mother and sister were gazing upon him in an agony of despairing tenderness, from the gallery. They had been resting in comparative comfort, that his body was not to be delivered over to the surgeons, at their earnest request; but they felt not this poor consolation now. While the judge proceeded to recapitulate the particulars of his crimes, and to draw, in vivid colors, a picture of his guilt, he remained unmoved. But when he assured him, in a voice faltering with emotion, that his death was inevitable—that although *hope* had visited him in the perils of the tempest and the wreck, and on the bed of sickness and of languishing, yet her power was nothing now—that he would carry his shroud and his coffin with him to the scene of his departure; and in the full vigor of health and bloom of youth, when earthly desires were strongest, and human hopes the brightest, he would pass from his prison to his grave. He raised his hand with an aimless and convulsive motion, and tears rained down his cheeks.—He was sentenced to be executed on the tenth proximo.

While the judge was addressing the person who had been convicted upon two indictments of forgery and perjury, he seemed overwhelmed with shame and sorrow. The judge dwelt upon his highly respectable profession, the talents which he had evinced in entering upon it—the character and respectability of his connexions—and the enviable station which he might have acquired, had he chosen the paths of honor and honesty. He then referred, in feeling terms, to the depths of degradation into which, from such a height he had fallen. In adjudging to him fourteen years, imprisonment at hard labor in the state prison, the judge remarked, that in all human probability, his days would terminate in the confinement; and that stepping from the ease and the condition which he had enjoyed, to the toil and privation, and suffering of a prison, it was still more probable that he would not survive half the period allotted to him. The prisoner was so overpowered after the audience had in a great measure retired, that he fell into a swoon—and half an hour had elapsed before he recovered

As we retired from the hall, the din of a public celebration burst upon the ear. The military were defiling away from the park, in glittering array. The day was beautiful, and happy children were shouting and disporting themselves on the sere sward and among the dry leaves. But we could perceive that the young who had partaken of the scene which we had witnessed, went solemnly away—turning only to gaze after the prisoners, as manacled, and in pairs, they were remanded back to prison to await the fulfilment of their sentence. There were few, we may believe, however hardened, who did not gather a salutary and monitory lesson from that portion of scenes in a court of justice, which we have described.—*New-York Mirror.*

THE MOTHER.

"Heaven," says an elegant writer, "has imprinted on a mother's face, something beyond this world, something that claims kindred with the skies. The angelic smile, the tender look, the waking watchful eye which keeps its fond vigil over her slumbering babe. These are objects which neither the pencil nor the chisel can touch, which poetry fails to exalt, which the most eloquent in vain would eulogize—the heart of man alone can paint the picture.

Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first uplifted to it—we cling to it in manhood, we almost worship it in old age,"

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the chileren of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist,*" will be published simultaneously in New-York and Philadelphia every Saturday morning, on a royal sheet, quarto form, and close print, at $2 per annum, *in advance*, or $2 50 if not paid within the first six months.

Subscribers in New-York and Philadelphia will be promptly served by carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

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